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UNITY

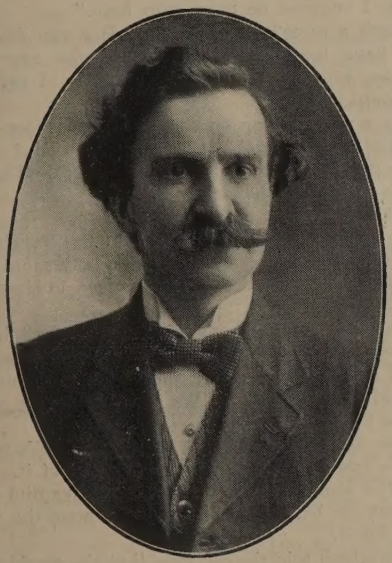
The Unitarian MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

No. 132. [Vol. XI.—9.] September, 1914. ONE PENNY.



Mr. CHARLES SMITH,

Middleton.

Born Edinburgh, 1880; son of joiner and building contractor; left fatherless when a year old; educated at George Watson's College, one of the Merchant Company's fine schools. At 15 he entered on work in the artist room of Messrs. W. and A. K. Johnston, Ltd., the geographical and educational publishers, and was a student at the Art School, and at the Heriot-Watt College, and at the Glasgow Athenæum at evening classes during ten years after leaving school. He was employed afterwards as lithographic artist in Glasgow, Liverpool, and London. His parents were members of the Established Church of Scotland. At 17 he joined the Y.M.C.A., and experienced "conversion" through strong influence of Evangelical ideas; joined the Plymouth Brethren, became active in Sunday School work, and started preaching (at 17). Hearing the Rev. R. J. Campbell lecture in Glasgow, 1907, he was stirred into antagonism to the "New Theology," and studied the subject of the "Atonement" carefully through the Bible, besides reading the leading theological writers thereon; was led to reject substitutionary and vicarious ideas, and left the Brethren, recognising the impossibility of holding advanced views in association with so narrow a faith as theirs. Went through a period of theological revolt; heard Rev. J. Morley Mills at Bootle; and influenced by his outlook and by Unitarian and theistic literature he joined the Unitarian movement, 1909. He was lay missioner in charge of a Unitarian Mission Van in Yorkshire throughout the summer of 1912, and was appointed minister at Middleton at the beginning of this year. He recognises the possibilities of the Unitarian position and outlook, is in complete sympathy with its idealism, and is optimistic as to the present trend in theological and sociological thought.

ASPIRATIONS.

Dear Lord and Father of mankind,
Forgive our feverish ways;
Re-clothe us in our rightful mind;
In purer lives Thy service find,
In deeper reverence, praise.

—J. G. Whittier.

Religion is a cry from the depths. The noblest natures among men have been religious ones. No soul of mighty faculties of sensibilities strong enough to sound the depths, fine enough to feel the heights, of this world mystery and grandeur, has been an indifferent, irreligious soul. —Thomas Starr King.

PRAYER.

O Lord, our Lord, how excellent is Thy name! The heavens declare Thy glory, and the earth revealeth Thy wondrous power. Thou art ever manifesting Thyself to all prepared souls and drawing Thy children closer unto Thee. We desire to realise more of Thy excellence, that we may be able, through the majesty of Thy purity, ourselves to climb to purity and come nearer to Thy divine holiness.

—J. C. Street.

Home Circle.

Words of Wisdom.

Listen to the words of wisdom,
Listen to the words of warning,
From the lips of the Great Spirit,
From the Master of Life Who made you;

I am weary of your quarrels,
Weary of your wars and bloodshed,
Weary of your prayers for vengeance,
Of your wranglings and dissensions;
All your strength is in your union,
All your danger is in discord;
Therefore be at peace henceforward,
And as brothers live together.

I will send a Prophet to you
A Deliverer of the Nations,
Who shall guide you and shall teach you,
Who shall toil and suffer with you.
If you listen to his counsels,
You will multiply and prosper;
If his warnings pass unheeded
You will fade away and perish.

—H. W. Longfellow.

"The Story of Jim Benson."

By the Author of "As a Man Thinks," etc.

CHAPTER IX.—OLD FOLKS.

Jim's father was now an old man of nearly eighty. He had been a cripple for the greater part of his life through the accident already mentioned. Though he could walk a little with two sticks he had to rely upon crutches mostly. After grandmother had died the old man having moved to Learton to live with Martha, his youngest daughter, he seemed to have settled down quite comfortably in his new home.

But one morning much to the surprise of Jim and his wife, grandfather Benson arrived at their house on his crutches. He had found his way across the town, fully two miles, having to pass through the traffic of the busiest thoroughfares, and had managed to do it safely.

"Hallo, father, how is this?" asked Jim.

As soon as the old man got seated he burst into tears. He told them that he and Pattie (as Martha was called) had some angry words and that he had been so hurt that he determined to leave her.

"And I want you to let me live with you."

"But what will Pattie say? It wouldn't do for her to think we want to take you away from her."

"She knows it isn't your doing," said the old man, "for I told her I wouldn't live another day with her."

"Perhaps you've been a bit hasty, and after you've had time to think matters over you may think better of it. Just make yourself easy here for the present and don't trouble. We will see what can be done."

So Jim went down to see Martha, and came back and told Elizabeth, his wife, all about it. Martha didn't want her father to return. They couldn't agree together. She was determined to be mistress in her own house, and she could not allow her father to meddle and interfere in her family affairs. She had told him so, and he didn't like it. And as he had gone away in anger it would be better for him to keep away. So said Martha. It sounded rather severe. The fact is they both had sharp and hasty tempers, and hence the quarrel.

"Won't she have him back again," asked Elizabeth.

"No," said Jim. "She refuses to take him back, even if he is willing to go."

"What's going to be done, then?"

"Oh, I suppose he must stop here."

"That's a nice 'how d' yer do.' His own daughter won't have him but his daughter-in-law must. I don't see why it should come to that. I call it a down-right shame."

"It's no use taking on so. If his daughter won't have him his son must. What else can we do? Where can he go to if we don't have him? You wouldn't let him go to the workhouse, would you? If you would, I wouldn't."

"Who said I would let him go to the workhouse? You know I wouldn't agree to that any more than you. But how we are going to manage to sleep him I don't know."

"We must arrange something. We shall be old folks ourselves sometime if we live, and when we cannot do for ourselves we shall have to depend on somebody caring for us. We must do as we would be done by."

So the matter was settled. Elizabeth didn't like it, but she saw that there was no way out of it. She knew Jim would stick to his father and see him cared for whatever happened, and thought none the worse of him for it.

So Elizabeth told the old man that she would make him comfortable and look after him, but that he must not interfere in her affairs.

"If you'll let me stop with you, Betsy"—for that's the name most commonly given to her—"I'll give you no cause for complaint, and be very thankful," said he with tears in his eyes.

And so Grandfather Benson remained with them up to his death. Elizabeth did make him comfortable. She faithfully fulfilled what she had said. For sleeping he had the back bedroom. He had his own corner by the fireplace downstairs, and his own special arm-chair. He was, as we have seen, devotedly religious. So Elizabeth provided him with a new Bible in large letter so that he could read it without difficulty, and the good old Book was a source of endless comfort and satisfaction to him. He and Elizabeth got along well together. She considered him and he appreciated it.

Before he died some of his extreme orthodox views were changed. He was in a Unitarian household.

"Don't you believe in a burning hell"? he asked me day.

"No, we don't. And if you believe the parables of the Good Shepherd and the Prodigal Son and the Good Samaritan you will see that there cannot be such cruelty as everlasting torment."

"Do you think that all will be saved?" was another question he asked.

"Yes, of course. God will take good care that he will not lose one. He makes every prodigal come back to right ways."

The old man read his Bible and pondered these things in his heart, and he gained much sweeter peace about God. And when death came his body was laid in the chapel graveyard at Nirby with that of his wife. And Jim and Elizabeth had faithfully done their duty.

Something serious happened, too, with Elizabeth's parents. Her father was struck with paralysis, so that he had to lie helpless in bed and to have everything done for him. That she might be better able to give some help Elizabeth secured a small cottage near her own home and had her mother and father placed in it, where she was able often to see them, and where Jim could go in and lift her father when he required to be moved from his bed.

So Grandfather Beadle lay helpless on his back, but able to talk and to listen to others. It seemed such a pity to see a fine looking man laid thus. But he bore it cheerfully and patiently. His grandchildren would often read the newspaper to him that he might know what was going on in the world where he could no longer walk abroad. Grandmother Beadle was wonderfully well and cheery, as well as active for her years.

This problem of the aged poor remains. It is still neglected. It is pathetic and tragic how some old people are made to feel they are in the way, after they have faithfully done their duty to their children. They do not all get attended to as Jim Benson and his wife attended to their aged parents.

(To be continued.)

Anecdotes and Illustrations.

(From "My Life," by Adam Rushton.)

CHRISTIANITY AND THE BIBLE.

Luther said that in his day the Bible was made into a nose of wax and pinched into any shape the operator required. That was how Luther himself treated the book, and nearly all theologians have done the same. But in this matter (the Rev. R. J.) Campbell beats them all. If need be he could dispense with the Bible altogether. "The early disciples," he says, "were Christians without the New Testament, and we can be Christians without either the Old or New Testament." "You may even burn the Bible," he says, "and we shall be Christians still."

CAMPBELL'S ADVICE.

Rev. R. J. Campbell's pointed advice to a young man: "Look here, young fellow, I am not asking you for dogma; very little will do of that. I am asking you to believe this: that it is better to be true than to be false; it is better to be clean than to be dirty; it is better to help than to injure; it is better to suffer wrong than to inflict it; it is better for you to take account of God than to be worldly wise, cynical, and bitter of heart. Well, then, I may tell you that you are not fighting your battle alone, but it is vastly important how you fight it, for

"The tissues of the life to be
We weave with colours all our own,
And in the field of destiny
We reap as we have sown."

PROMETHEAN DARING.

Lifting obscuring clouds from the creeds was adding to their light; removing falsities from the Bible was making clearer its truth. But, as ever, the new light-bringer was assailed with opprobrious words and persecuting deeds. Prometheus, to be sure, had stolen fire from heaven. With the greatest skill and the most noble daring he had scaled the battlements of the divine abodes, and seized and borne away the sacred fire to warm and illuminate the starving earth. The great gods, selfishly basking in the heavenly splendours, were enraged at Prometheus and chained him to the Caucasian rock. And so now the great clerical dignitaries sitting in heavenly places in these realms were chaining the essayists (of the "Essays and Reviews") to the rock of religious prejudice, and invoking upon them the scorn and contempt of the world.

OPPOSITION HELPS.

At Padiham the Rev. Mr. Adamson, of the Established Church, hearing that the Unitarians were about to have a settled minister at once announced a meeting in the Public Hall to warn people against the danger of Unitarian doctrine. The new minister (Adam Rushton) was sent for and went to this meeting, which was densely crowded. A clergyman spoke in defence of the orthodox doctrine of the Atonement. In reply the Unitarian minister said that underneath the mighty piles of books referred to, the plain and simple statements of the New Testament were buried almost out of sight, and while admitting the learning of the fathers and doctors named, marvelled at the way they had of refuting each other. He then showed Christ's doctrine in the parable of the Prodigal Son, and the difference between the creeds and the teaching of Christ, and no effective reply was made, and the meeting closed.

So Mr. Adamson pursued another course, and began to call at every house in the township warning people not to go to the Unitarian Chapel nor send their children to the Unitarian Sunday School. But Mr. Rushton, the Unitarian, followed him up, and called at the same houses with such success that after some weeks the vicar decided that it would be wiser not to continue.

Unitarian Van Mission.

The annual report of the Unitarian Van Mission for 1913 is interesting reading, and every earnest Unitarian ought to be acquainted with it. From this document it is made clear that an enormous amount of good propagandist work is done at a minimum of pecuniary cost. In 1913 there were 470 open-air meetings for the exposition of the Unitarian Faith to 131,485 people, making an average of 279 persons at each meeting, at a cost of £1 14s. per meeting. This includes the upkeep of each of the four vans, the payment of weekly wages to each of the four missioners in charge, the travelling expenses of the ministers (whose services are voluntary), salary and travelling expenses of superintendent missionary, printing, postages, the hiring of horses to take the vans from place to place, and other expenses of management. It is probable that no other propagandist movement of the open-air sort, on such a public scale is carried on so economically as this. It is satisfactory to know that the money raised is so well spent and with such little apparent waste.

Suppose that only ten per cent of the people addressed are converted to Unitarian views, it means that some thousands are won over to our faith every year by this mission. The ultimate affect must be much greater than mere figures can indicate, for once the leaven of Unitarian ideas begins to work in any locality the extent of influence is more than can be measured. People converted make other converts. After the van has departed they talk and discuss and stir others to think, and so the permeation goes on.

The van mission distributes literature, and sells books. Last year no less than 200,000 leaflets and tracts were distributed gratis. People are eager to read our literature. The printed word which can be perused at leisure and thoroughly well considered is a valuable supplementary agency to the open-air speaking. The good seed is sown by both methods, and where one fails to completely convince the other may succeed.

It is not surprising that among the fruits of this mission we have the founding of new churches. That at Finchley, London, is only one of several local movements due to the work with the vans, and now a promising cause at Tredegar in Monmouthshire has become an established fact. Another result is the more widespread interest in open-air propaganda in localities where the vans cannot go. Here and there some of our ministers are conducting open-air meetings with encouraging results. And yet another good result is the effect on our ministers who take their share of van mission work. The practice of extempore speaking in the open-air and the facing an audience at question time make a rich experience which it is unfortunate for any minister to miss. There is no other denomination that can face the public with their doctrines, and invite questions and offer to answer the queries as they come. The good done is very plainly seen in the intense interest depicted on the faces of the people when questions are being asked and answered.

It is very desirable that this van mission shall not be allowed to cease doing its beneficent work for lack of support. The responsibility rests upon every Unitarian to help to keep it going. If all would only contribute an annual subscription the future of it would be safe. Subscriptions should be sent to the Rev. T. P. Spedding, Essex Hall, Essex Street, London, W.C. The war must not kill this good work.

Literature.

"The Religious Philosophy of Plotinus and some modern Philosophies of Religion," by W. R. Inge, D.D., Dean of St. Paul's. 1s. net. The Lindsey Press, 3, Essex Street, Strand, London, W.C.

"Francis David, Founder and Martyr of Unitarianism in Hungary," by William C. Gannett. 1s. net. The Lindsey Press.

"Annesley Sermons," Nos. 1 and 2, by Amhurst D. Tyssen, D.C.L., M.A., 59, Priory Road, London, N.W.

Those who had the pleasure and the privilege of hearing Dr. Inge deliver his Essex Hall Lecture will be glad to be able to read it at their leisure now that it is issued in book form. The address well repays careful perusal. Its keen analysis of some modern philosophies of religion, with graphic characterisation, not unmixed with irony and humour, is certain to be relished with no small enjoyment by any intelligent reader; and the luminous exposition of the religious philosophy of Plotinus, "the greatest thinker" of the school of philosophical mystics, – which follows, cannot be otherwise than helpful. These mystics "believe that a knowledge of ultimate reality is possible to man; they are Monists—their whole quest is for the One in whom all contradictions are reconciled." The frankness and boldness of Dr. Inge's mode of expression is noticeable throughout. "Even in natural science," he says, "and still more in philosophy, ethics, and religion, men only see what they have eyes to see. The wish is often father to the thought, even with persons of rare intellectual honesty. We pay close attention to what interests us, we follow paths which promise to lead us whither we wish to go. The desire to reach acceptable conclusions is apparent in metaphysics, unmistakeable in ethics, and almost barefaced in systematic theology." He hits off Modernism as follows: "It is, I think, hardly worth taking seriously. It is the desperate expedient of men who wish to remain Catholics after they have ceased to be Christians." From a prominent divine who is a pillar of the Anglican Church which represents the dualism of God and Satan to say the least, it is noteworthy to get the statement that, "we cannot accept dualism. In a world divided against itself, science and rational ethics would be alike impossible and our strongest philosophical instinct revolts against it." In a criticism of Bergson's

philosophy he says: "We were told that the intellect is only one, and not the best line of progress; that something called instinct, which at any rate is not an intellectual process, often provides a short cut to the point which we want to reach. Thinking is hard work; what a joy to hear that it is mostly waste of time!" And in the same criticism he continues, "Supernaturalism, which was long ago called 'Faith's dearest child,' can lift up her head again under the shelter of the new philosophy. Not only is freewill rehabilitated, but the primitive spiritism of the savage can come forth unabashed from its lurking places in the minds of the half-educated. Ghosts once more walk abroad, and are patronised by the highly respectable gentlemen and ladies who study 'psychical research.' The medicine-man reappears as a 'faith-healer,' and makes a good income. 'Christian Science' churches and hotels at Lourdes, do a roaring trade. Priests of the baser sort are overjoyed at the unexpected boom in their earliest line of business." Dr. Inge speaks of Eucken as "the great teacher of Jena," and says of his message: "The great popularity of Eucken's writings both in Germany and in England shows that our generation is ripe for this kind of religion. It is a very good sign, if it is so. For this philosophy of life has nothing to fear from scientific or historical criticism. It is broad-based on personal experience, and buttressed by sound metaphysics." And in this connection Dr. Inge states that Dr. Tudor Jones' "Interpretation of Eucken's Philosophy,"—"pleases me better than any other books about the great teacher of Jena." This deliverance of the Dean of St. Paul's excited considerable attention when it was spoken, and in 'cold print,' it is a brilliant treatment of the subject, it reads well, it is striking and suggestive, and is sure to be in great demand. In a second edition 'Cordorcet,' p. 9, will no doubt be corrected to 'Condorcet.'

"Francis David," by Dr. Gannett, is a brightly told story of the origin of Unitarianism in Hungary, and a sketch of the life of its founder. A beautiful photogravure copy of the picture by a Hungarian artist, of David pleading for Liberty and Toleration in Religion at the Diet of Torda in 1568, is included as a frontispiece. An interesting and detailed description of the picture is given in the text, pp 22-25. This booklet supplies the best and most complete account of Francis David that has yet been published in English. It brings forcibly home to the mind of the reader that this man was one of the greatest of all the heroes of the Unitarian Faith and doubtless its noblest European pioneer. Blandrata—or Biandrata—printed both ways in the essay under notice (which of the two is correct?) also a Unitarian of great influence, and friend of David, shows up badly as one of his most prominent foes. The prophet goes to his martyrdom, hurried to it by his former friend. There is an appendix of historical notes which throw added light on the events narrated, and the concluding chapter on "Our Waldenses" give an interesting description of the Unitarians of Hungary.

The two sermons by Dr. Tyssen are the only "Annesley Sermons" issued. As soon as Mr. Ellison Annesley Voysey expressed his objection to the use of the name "Annesley," Dr. Tyssen at once ceased to use it, but could not withdraw these sermons already published. No. 1 is entitled "Our Appeal." It is just such an appeal as can be made from any Unitarian pulpit on behalf of reasonable religion. No. 2, entitled "John Vickers," the author of the 'new Koran,' is mainly biographical, furnishing interesting particulars of the life and work of this comparatively unknown man, whom Dr. Tyssen thinks is deserving of a place amongst thinkers and teachers whose names and works we should not suffer to die.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: Mrs. H. SHAEN SOLLY. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

ALCOHOL AND THE BODY.

1. Some years ago, Dr. Richardson, of London, was given the work of finding out the effects of alcohol upon the human body. The following is the substance of what he reported:—

2. "I took alcohol from the shelf, as I might take any other drug, and I asked it, in the course of experiments extending over a lengthy period, 'What can you do?'

3. "First, I asked it, 'Do you warm the animal body when you are taken into it?' The reply came always, 'I do not, except as a mere flush of surface excitement. There is, in fact, no warming, but, on the contrary, an effect of cooling and chilling the body.'

4. "Then I turned round to it in another direction, and asked it, 'Alcohol, do you give muscular strength?' I tested it most fully and carefully, and its reply was, 'I GIVE NO MUSCULAR STRENGTH.'

5. "I turned to its effect upon the organs of the body, and found that, while it quickened the heart's action, it reduced its tone; and, turning to the nervous system, I found the same reply—that is to say, I found the nervous system more quickly worn out under the influence of this agent than if none of it were taken at all.

6. "I asked it, 'Can you build up any of the tissues of the body?' The answer again was in the negative—'I build nothing; I add fatty matter to the body, but that is a destructive agent, destroying the power of the tissues, and making them less active for their work.'

7. "Finally, I summed it all up. It is an agent that gives no strength, that reduces the tone of the blood-vessels and heart and the nervous power, that builds up no tissues, and can be of no use to me or any other animal as a substance for food. On that side of the question my mind is made up—that THIS AGENT, IN THE MOST MODERATE QUANTITY, IS QUITE USELESS FOR ANY OF THE CONDITIONS OF LIFE TO WHICH MEN ARE SUBJECTED.

8. "After three years of the most careful examinations and severe testings, the conclusion I have come to is this: that it is an agent as potent for evil as it is powerless for good.

9. "It will be asked, 'Was there no evidence of any useful service rendered by alcohol in the midst of much obvious bad service?' I answer to that question that there was no such evidence whatever, and there is none, except under very special circumstances, as a drug, like any other drug, but never as a diet."

Scenes in Christian History.

By Rev. William C. Hall, M.A.

XV.—LUTHER

In the plan of our papers it falls to us for this month to write about Martin Luther, one of Germany's most famous sons. We do so, oppressed by our knowledge of the direful struggle in which his country and our own beloved fatherland are engaged, praying for a speedy termination of hostilities and hoping that the best spirit of both nations may find again the path of human progress. Let not the clouds of war blind any of us to the service which both have rendered, and have yet to render, to human culture, international civilisation, and religion.

Martin Luther was born at Eisleben on November 10th, 1483. Convinced of sin at the age of twenty-two, he laid aside his law studies and entered the Augustinian monastery at Erfurt. There, after spending his life in austerities and self-mortifications he realised how spiritual peace comes not so much of the ordinances and sacraments of a church as of the free, forgiving grace of God. He became persuaded and assured of the inwardness of religion. Thus he came to see in the external forms which his church prescribed the danger that lurked in mere observance of them, and the facility with which they could be perverted. He arrived at a crisis in his religious life on learning about the preaching concerncerning indulgences by the Dominican monk, John Tetzel. And indulgence was a grace of the Church whereby through the merits of Christ and his saints the punishment of sins in the next world could be commuted or taken away. This grace Tetzel, as a faithful agent of Pope Julius II., who was anxious for the building of St. Peter's, preached could be obtained simply on the payment of money according to the conviction a man had of his sins or those of his friends. He told the people that "when money was paid into the chest for the release of a soul in purgatory it mounted upwards to heaven so soon as the coin rang upon the bottom." Luther, indignant at such an interpretation put upon the Church's doctrines of indulgence and merit, and roused in passion against the moral consequences of Tetzel's teaching, on October 31, 1517, nailed on the Church door of Wittenberg his famous ninety-five theses in which he undertook to controvert in scholarly debate with all comers the contentions of Tetzel and his fellow indulgence-mongers. He set forth such propositions as that "the Pope can only remit penalties imposed by himself or by a canon of the Church," and "every Christian who feels true compunction has of right plenary remission of pain and guilt, without letter of pardon, in virtue of the benefit of Christ given to Christians by God Himself." He had no intention of provoking a revolt from the Church, but only that of initiating a discussion whereby the abuses that had been introduced into the granting of indulgences should be removed. But eventually he was brought into collision with the Pope, and he was branded as a heretic and called upon to retract his opinions. He refused to recant, and added to his offences protests against the doctrine of transubstantiation, the compulsory celibacy of the clergy, and their exclusive priesthood. Threatened with excommunication he at first repented, then publicly burned the papal communication in defiance. Summoned for examination to a Diet at Worms he refused to recant. "Unless I am convinced by Scripture and reason I cannot, dare not retract anything. Here I take my stand: I can do no otherwise: so help me God." This was open rupture, and from the date of it, April 19, 1521, began Protestantism in Germany—although the term "Protestant" was not used as a description of Luther and his fellow seceders before the Diet of Speyer in 1529.

We are familiar with Protestantism as a many-branched thing, but we have to remember that at the outset it was a single undivided offshoot from the Roman Catholic Church. It came out of the Church in denial of the doctrine of its infallibility as an authority set over the soul of man, and in repudiation of other doctrines that invested the priesthood with super-human functions. It turned to the Scriptures as the main authority in matters of faith and gradually consolidated the teaching of the infallibility of their guidance. While reason was allowed its place in the determination of belief, for the most part it was subordinated to such interpretation as Lutheran scholars effected in their reading and criticism of the Bible. Protestantism did not give Christians a free and open book; it rather gave them a book on which had been imposed doctrines and dogmas specially favoured by Luther and his chief associates. It was, as it still is, an incomplete and arrested development of religious truth.

Punishment and Justice.

The following is from the "Chicago Daily News":—

In the breaking dawn of Easter Monday four human beings were led out from the cells where they had been confined and, trembling, muttering, praying, had their souls burned out of them by one swift leap of panther flames.

They had killed a man. We killed them. We call that justice.

But it is not justice. It is retaliation, which is a wholly different matter.

One of the roots of error most deeply imbedded in the mind of the race is that punishment is justice.

Justice means doing right. Punishment means inflicting pain in the effort to "pay back" a wrongdoer for the pain he inflicted and is wholly useless as far as his improvement or the welfare of society is concerned.

This is justice: When a man commits a crime, justice is to take all measures to repair the damage done, find out the causes that led to the evil deed and remove them and do what can be done to prevent a recurrence of the offence.

As for making the guilty suffer, retaliating, punishing, that has about as much moral value as kicking your horse because he stepped on your toes or chopping down the door because it bumped your nose.

The difference between the medieval tortures of criminals and our own procedure is merely a difference in degree, not in kind.

Unless the punishment superstition is eliminated no justice is possible.

What should have been done, then to the four gunmen?

First—They should have had a speedy trial. They should have been indicted in simple language. The innumerable objections of lawyers should have been suppressed. The practice of criminal law in the United States is disgraceful and absurd; see the Thaw case. It is not the horrors of law, it is the certainty and swiftness of law, that put the fear into the criminal.

Second—They should have been segregated quietly, placed safely under discipline and made to work, their wages going to their dependent relatives. They should have been healed somewhere in the open air and not imbruted in vile prisons.

Third—Recognizing that the criminal man is but the neglected boy grown up, the state should bend every effort to give all of its children adequate schooling.

Finally, almost every specific crime leads back to the unequal conditions due to special privilege.

This is a vast subject and involves all our problems of government and of progress. Until we have solved these we have no business to kill the victims of our imperfect organisation.

It is under the influence of no maudlin sympathy that this is written. It is simply plain sense.

When the child does wrong the foolish weak mother slaps him. That does not cure the wrong and it injures both slapper and slappee. It is silly. The intelligent mother sets about to see what is the trouble and to remedy it.

We have been punishing, lo! these thousands of years, and have even foisted the savage business upon the shoulders of the Almighty. It is about time we began to use our brains. FRANK CRANE.

The Wide World.

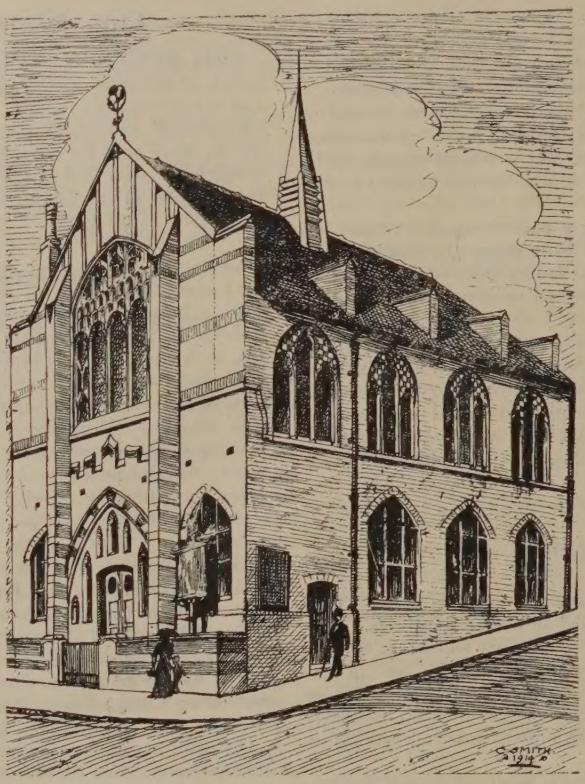
THIS EUROPEAN WAR is disastrous to the interests of Religion, to the promotion of righteousness and love from man to man. The pursuit of ideals of brotherhood and unity receives a serious set back. All the more need for the propagation of the universal religion, of One God the Father of all, and of the brotherhood of all mankind. The best prayer for peace is to make peace.

Another new movement in India called "The Theistic Endeavour Society" is making considerable headway. It has its head centre in Madras. It was nominally started in March, 1912, in a tentative way, but in August, 1913, became properly organised. It publishes monthly tracts for free distribution on subjects of free religious thought, has a bookroom for the sale of books, a library and reading room; organises reading circles; promotes discussions, lectures, debates; trains young men for social service; and proposes to engage in mission work for the spread of Universal Religion and purely Monotheistic Ideals.

This movement is receiving sympathetic co-operation from the British and Foreign Unitarian Association and from the American Unitarian Association. Gifts of books and magazines in harmony with rational religion are solicited, and will be gladly received by the Secretary, Theistic Endeavour Society, Sunkuram Chetty Street, Madras, E. India.

Our Hungarian co-religionists, the Unitarians of Transylvania, must be very seriously affected by the war. They are situated comparatively near to the Servian frontier though more closely in touch with that of Roumania. Many of them will doubtless have been commandeered into the struggle, and in common with other Austrian subjects will suffer and mourn the loss of many slain.

The best religious thought in France and the world has suffered a great calamity in the tragic murder of Jean Jaures, great orator and statesman. His religious attitude was of the noblest sort as may be seen by the following words from his pen: He looked forward to a time when men "will have a better understanding of the hidden meaning of life, whose mysterious aim is the harmony of all consciences, of all forces, of all liberties. They will understand history better and will love it, because it will be their history, since they are the heirs of the whole human race. Finally, they will understand the Universe better, because when they see conscience and spirit triumphing in humanity, they will be quick to feel that this universe which has given birth to humanity cannot be fundamentally brutal and blind, that there is spirit everywhere, and that the Universe itself is simply an immense confused aspiration towards order, beauty, freedom and goodness." In this man's death a great inspiring force is lost.



MIDDLETON UNITARIAN CHAPEL.

The Middleton congregation was founded in 1860. It originated from the missionary labours of the Rev. J. C. Street, who was the Superintendent Missionary of the Manchester district for the Manchester District Unitarian Association. In 1862 the Rev. Adam Rushton was appointed his assistant missionary in charge of the Chapel at Blackley. It became part of his duty to carry on the work of the new movement at Middleton. In Adam Rushton's autobiographical volume "My Life," chapter xxv., he says: "My mission station No. 2 was at Middleton, where both congregation and school met in the Temperance Hall." Here he found Samuel Lawton, an old schoolfellow of his boyhood, who had become Unitarian. Mr. Rushton visited Middleton three days a week "preaching, attending classes, visiting the sick, and looking after absentee members and scholars." The attendance at both school and congregation greatly increased. At the Manchester Mission Committee Meeting in March, 1863, the Rev. G. H. Wells reported that "instead of twelve or fifteen persons being present at the services as formerly the Chapel was now nearly filled." In the Sunday School the attendance had risen to 170. In the same year the Christmas Day party and procession numbered more than 300 persons. From this revival there was a decline in the two following years due in part to a falling off in the silk trade, "many weavers having to migrate, including some who had joined" the Unitarians. "Others could not get decent clothing, and stayed away." "Amongst those attending," says Mr. Rushton, "were T. B. Wood, S. Lawton, John Hilton, E. Brookes, Clegg and Keene. These were our best workers and supporters. Having a generous disposition and an excellent purse, Mr. Wood had been a good supporter from the foundation of the Society."

The founding of the Society had not been without local opposition and difficulty. At the very beginning some Wesleyans posted themselves outside the doors of the Temperance Hall where the services were held, warning people not to enter, and distributing orthodox tracts amongst them. Such opposition stirs up public interest and sets people thinking, and consequently did more good than harm. The Temperance Hall was the property of Mr. Edward Brookes, a solicitor, and one of the founders, and fronting on one

of the principal thoroughfares it was fortunate that such a building was secured for the housing of the new movement, and that it was ultimately acquired for use as the Unitarian Chapel and Sunday School.

Mr. Rushton relates that "Unfortunately for the Committee of the District Mission, and for myself in particular, my colleague, Rev. J. C. Street, left Manchester and became the minister of the Unitarian Chapel at Newcastle-on-Tyne (1863). Henceforth, for several years I had to manage six or seven mission stations as best I could." He concluded this missionary work in May, 1867, and became minister at Blackley only. During the next five years the experiences of the Middleton congregation must have been somewhat discouraging without a settled minister. But in 1872 the Rev. Benjamin Glover was appointed, and during his settlement the congregation and Sunday School were considerably strengthened. He was succeeded in 1879 by the Rev. J. G. Slater, who served acceptably till he removed to Leeds in 1885. In 1886 the Rev. J. E. Stead, of Heywood, became joint minister of the Middleton and Heywood congregations, this arrangement lasting to 1889. In 1890 the Rev. A. Lancaster was appointed, and during his ministry (1890-99) the present chapel was erected on the same site, replacing the Temperance Hall in 1892. The Rev. John Harrison succeeded (1900-7); during the next four years there was no resident minister, the pulpit being occupied by Supplies. In 1911 the Rev. George Evans, M.A., was appointed, but his highly appreciated ministry was tragically concluded by his sudden death in 1913. Then followed a few months with no minister until the present pastor, Mr. Charles Smith, was appointed at the beginning of the present year. Mr. Smith is combining his ministerial duties with a course of theological study at the Unitarian Home Missionary College, Summerville, Manchester.

The present Chapel was designed by Mr. Edgar Wood, son of Mr. T. B. Wood, cotton manufacturer. He has become an architect of some note, one of his recent designs being the Christian Science Church, Victoria Park, Manchester. The foundation stones of the Chapel bear the names of the late John Hilton, J.P., and the late T. B. Wood, J. P. Though small, with seating accommodation for 250, the Chapel has a beautiful interior, decorated in a most artistic way with a restful scheme of colour. The high arched timber roof with the deep blue walls along with the dark pews resulting in a toned light, and a harmonious effect. The stained glass window in the front of the Chapel was put in by the late Mr. T. B. Wood in memory of his wife and children, and represents the "Tree of Life." The pulpit and font are fine pieces of craftsmanship, displaying further tasteful designing ability of Mr. Edgar Wood. The spandril over the pulpit representing "The Sower and the Reaper" was painted by Mr. Fred Jackson, a Middleton artist of some repute. In 1895 the organ was built at the cost of £600. The entire cost of the Chapel was £3,000. Beneath the Chapel is the schoolroom.

Associated with the founders already named were the late Mr. John Thorpe, J.P., silk manufacturer (who, like Mr. T. B. Wood, was Mayor of the town), Messrs. James Turner, Robert Collins, and others. The Wood family has most generously supported the movement from the first, and Mr. Edgar Wood and others of the family are still members. At the recent Sunday School Anniversary the Chapel was filled with a congregation larger than had been seen for some years, and there were many old friends present, several of whom were scholars in the Temperance Hall over 40 years ago. It was encouraging to have the warm and loyal assurances of support thus making certain the future of the work at Old Road Chapel.

Among those who have given time and labour ungrudgingly for the work of the Chapel and School the members of the Ladies' Sewing Society deserve praise for their courageous efforts to keep up the finances, showing how much a handful of friends can do by their enthusiasm.

What is Unitarianism?

UNITARIANS UNITE in the love of truth; in the spirit of Jesus Christ, for the worship of God and the service of man.

UNITARIANISM stands for belief in:—

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect by conforming to the Divine Will, and is therefore essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined to share the blessedness of the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's everlasting love ultimately winning all souls into complete fellowship with himself, so that not one shall be excluded nor lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and at liberty to enlarge and adjust its statements of doctrine to fit the larger view when it comes; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

SUNDAY SCHOOL HELPS.

Lesson Notes on Unitarian Doctrine.

By Rev. J. PARK DAVIES, B.A., B.D.

The word "Doctrine" in the title is used in the strict sense of teaching. The views put forward are no more than tentative, and must not be regarded in any way as final or authoritative. As Unitarians we have no creed, and yet in virtue of the spirit of freedom and tolerance that prevails among us we are in working agreement as to the essentials of our faith. The main object of the notes is to offer some help and guidance to Sunday School teachers. To reap the full benefit of them a great deal will have of necessity to be read between the lines. With the assistance of the references supplied with each lesson this ought to be an easy matter. The plan followed is that of "Our Religious Faith," compiled by the Editor and others for the Manchester District Sunday School Association printed in the January issue of the magazine. Cheap, concise, and convenient Text Books are: Herford's "Unitarian Affirmations," Savage's "The Passing and Permanent in Religion," and Hall's "Fifty Points in Favour of Unitarianism."

Statement ix.—"That the Bible is a record of men's thoughts about God and religion; the best of all good books for instruction in righteousness."

(In connection with this month's subject the reader is strongly advised to consult Rev. Joseph Wood's "The Bible, what it is and is not.")

SEPT. 6th.—"BIBLE AND BIBLES."

(Savage, pp. 49 f.) Scripture Reading, Numbers xi, 16-29.

1. As has been pointed out in a previous lesson, this world has witnessed a large number of religious systems. It is characteristic of all, or at least of the most important of them, that they have produced some kind of sacred literature. Thus, to mention only a few of the best known, we have—The Vedas of the Brahmins, the Zend-avesta of the Parsees, the Tripitika of the Buddhists, the Koran of the Mohammedans, and the Bible of the Jews and Christians.

2. We find that these productions usually lay claim to divine origin and consequently to infallibility. Mohammedans say of the Koran that it was sent down from heaven to earth in its present condition. Many Christians have held, and still do hold, pretty much the same theory concerning the Scriptures. Unitarians assert that what is an exaggeration in the case of the one is also an exaggeration in the case of the other.

3. God may be said to be revealed to us in a threefold manner. In nature, in our life within, and in the experiences of holy men and women as they are handed down to us in written records. We do not mean that everything contained in these writings is inspired but that they reflect the strivings of the human soul for fuller communion. Hence their value for us to-day.

4. It must not be inferred from the fact that we group these books together that we regard them all as possessing equal weight and authority. Scholars who are in a position to judge assure us that our Bible at its best far excels that of any other religion with which we are acquainted. It also has the further distinction of having been composed by both Jews and Christians.

SEPT. 13th.—"ORIGIN AND GROWTH OF THE BIBLE."

(Herford, pp. 68 f.) Scripture Reading, Isaiah viii., 1-8.

1. What we have to dismiss from our minds once and for all is the thought that the Bible was written by one hand or in one generation. Such a reminder will not appear unnecessary when we remember that people often talk about it and use it as though it had been written continuously from the first word of Genesis up to the last word of Revelation. The name "Bible" may be partly responsible for this misconception. "Books" would be a more correct and literal translation of the Greek original. There are 39 of them in the Old and 27 in the New Testament.

2. Between the earliest and latest portions there is a period of at least a thousand years. First come short pieces of poetry like the "Song of the Well" in Numbers (ch. 21) and the "Song of Deborah" in Judges (ch. 5). The substance of the Decalogue may possibly be a little older. Next we have the prophetic and historical writings. Then the more elaborate developments of the law, the wisdom books and most of the Psalms. Last of all comes the New Testament with its Epistles, Gospels, narrative and Apocalypse.

3. The Bible only assumed something like its present form in the year 397 A.D., when the Canon was fixed at the Council of Carthage. Even subsequent to that, doubt was still entertained in some quarters as to whether certain parts ought to find a place in the collection. Biblical infallibility did not become an established doctrine till 1545. This was done by the Roman Church, and yet the Latin version comprises not only the Old and New Testaments but also the Apocrypha.

4. When we think of the great variety of date and authorship of the Scriptures it is only to be expected that we should find in them occasionally a wide disparity of views and statements. It was but gradually that the Bible grew, and it contains human as well as divine elements.

SEPT. 20th.—"The ENGLISH BIBLE."

(Herford, pp. 63 f.; Hall, Point 14.) Scripture Reading, Ezekiel xxxvii., 1-14.

1. Originally the Bible was written in as many as three languages. The bulk of the Old Testament is in Hebrew. Small portions of it—the longest of which is in Daniel—are in Aramaic. The whole of the New Testament is in Greek.

2. There were versions made into Greek (only of the Old Testament), Syriac, Latin, Egyptian, and a

few other less important tongues at a very early period. There was no complete English version till near the time of the Reformation.

3. The reason for this was that the Catholics were opposed to the circulation of the Scriptures among the masses, and especially in a language which they could all of them understand. On this account the pioneer work of Wycliffe and Tyndale had to be carried on in the face of bitter persecution.

4. After the Reformation there was a great improvement. Our authorized version (A.V.) which appeared in 1611 was so called because it was made with the sanction of the King (James I.). Henceforth every person could read the Bible in an intelligent way as Wycliffe had long since desired.

5. The A.V. has endeared itself to the English-speaking race for many reasons. It is partly, without a doubt, due to the nature of the Bible itself but partly also to the beautiful diction into which it has been rendered. Yet it is not without its limitations. The translation was based on late and inadequate material. The meaning is sometimes obscured. The chapter and verse divisions ought to have been omitted. The "headings" also with the exception of those of the Psalms are new and misleading.

6. Such considerations had for some time made a revision highly desirable. And as the result of a task which was commenced in 1870, and which lasted for 15 years, we now have our Revised Version (R.V.). According to some it lacks the linguistic beauty of the old. Still in other respects it marks a step in the right direction. Thousands of changes were introduced. Most of them are small, but a few are important. While apologists did their best to minimize their significance Unitarians had every reason to welcome them with unmixed gratitude.

SEPT. 27th.—"THE VALUE OF THE BIBLE." (Herford, pp. 82 f.; Hall, Point 13). Scripture Reading, Galatians iii., 23—iv., 7.

1. The real value of the Bible, as we have seen, is not to be sought in its infallibility. Neither do we go to it for science or history or a finished code of morals. Those who imagine they can find in it a solution for all difficulties have done it a great deal of harm. Wrong meaning has often been read into passages with the idea of substantiating some particular doctrinal position.

2. The Scriptures are valuable above all things because they contain an account of the religious development of the Jewish nation. Whatever our sorrows and trials and temptations may be they are sure to have a parallel somewhere in the Bible. Most of the writers were pre-eminently endowed with a capacity for responding to the "still small voice" that whispers in our heart.

3. Another thing. Practically all the information we possess concerning the life, ministry and teaching of Jesus is to be found in the Bible. When we read the Parables, the Beatitudes, the Lord's Prayer and the Sermon on the Mount we feel that we have in front of us the actual words of Jesus Himself.

4. There is room to fear that Bible study is very much neglected in our time. This we venture to suggest is largely due to the fact that we have not been taught to approach it from the right standpoint. When people are offered the alternative of accepting or rejecting it in its entirety there is always a danger of their adopting the latter. Unitarians have learnt a better way. This puts us under an obligation to offer guidance to others. We must show them that the Bible is still highly "profitable for teaching, for reproof, for correction, for instruction which is in righteousness."

Punctuality.

NICHOLAS P. GILMAN.

Most of the work that men do must be done at fixed times, if it is to be done well. There must be an hour for opening the shop or the factory or the school, and at this time the workers must attend, for "time is money" to all who work. Punctuality, being true to the point of time, is one of the first of business virtues. The hour is set for beginning the day's work, and we are to be paid for the day's time. If we are late in arriving at work, we are not performing our part of the agreement, and are thus doing wrong. Business of every kind must have its time set for beginning and ending, and time has more and more value as men become more civilized. So we should imitate in our human affairs the punctuality shown by the tides and the changes of the moon and even the comets, whose appearance is foretold by astronomers, ages beforehand, to the minute. When "on time" the school opens with all the pupils in their seats at the fixed hour, and the lessons and study begin at once. The school work is not hindered and delayed by Fred or Mary lagging behind, and no one loses the whole or part of an exercise. We make arrangements with one another to meet at certain places, to do certain things, to deliver goods, it may be, to join in all sorts of enterprises. Everywhere "punctuality is the soul of business," and the unpunctual man will not be tolerated long in any direction. The railroad train will not delay for him, and men who have business with him will not wish to continue it if he wastes their time by keeping them waiting. In all our dealings with each other, in which there is any question of time, respect and courtesy demand that we be on time, "pat betwixt too early and too late."

Labour and labour again!
All we endeavour to do or to know
Comes with but travail and pain.
Higher and wiser and purer to grow,
Ignorance, selfishness, sloth to o'erthrow,
Only by work we attain. —A. S. Barnard.

Psychology—for Sunday School Teachers.

By FRANK H. DOUGHTY.

VIII.—DIFFERENT CHILDREN.

We have in these papers been considering, so far, what is termed "general" psychology. We have been dealing with an entirely mythical object—the generic child. This child we never meet with, however. General rules are no doubt useful, but only in a general way, as a sort of general guide to action. A general rule is like a direction to "keep to the right." There are heaps of details to be subsequently filled in.

For at the outset we all know that children DO differ, and that any attempt to treat a class as being composed of similar units—as being a collection of minds all working in the same fixed fashion—is bound to result in failure. So it is evident that psychology must have something to say on the question of mental differences, or else it will not be of great use; for a knowledge of individual children is more important than a "book-knowledge" of the generic child.

We will set aside the obvious fact that children differ in ability—not because this is unimportant, but simply from lack of space.

Children differ first, temperamentally; second, in memory-types; third, in type of mind. There are other factors, but these are of greatest importance.

First then, with regard to temperament. This is an old, but neglected question. It was Hippocrates who, 2000 years ago, "discovered" and classified men into four distinctive temperament-types. His classification (but not his explanation) is still accepted. Temperament is often spoken of as being synonymous with character, but character is a far deeper thing, concerning itself as it does with the eternal question of right and wrong. Temperament only decides a man's characteristic way of being happy; his characteristic mode of action Temperament again is not primarily a psychical question, but only secondarily. That is to say temperament is physiological and only becomes a psychological question when we consider how the man's bodily characteristics affect his mental action—there being as I have before mentioned, a very close connection between body and mind.

Dr. Stewart in his interesting book "Our Temperaments" deals very fully with this point, and I can cordially recommend that work as interesting and of great value. Prof. A. Parish, an American Superintendent of Schools, says "If I know the temperament of a child I know how to approach him to accomplish a given object, and to what motives to appeal, what influences to bring to bear upon him. If it can be brought to the comprehension of the ordinary teacher it is obvious that all the processes of instruction are materially facilitated.

Secondly there is the question of memory types, which was dealt with in paper V., in which we distinguish three types—motiles, visiles, and audiles.

Thirdly, we may divide children into two types, those we term active (or motor), and those we term passive (or receptive).

The Motor child is one who acts readily on suggestions. He acts unreflectingly, as we commonly say "impulsively." He is dominated by habits which he readily forms. He never stops to think, rushes quickly on to generalisation, will call a fern a "green feather," a cow a "gee-gee with horns," and is continually making mistakes owing to this habit of swift and erroneous generalisation.

The Receptive child, as the name implies is quite the opposite—and the difference already noted between the receptive side of mental activity and the motor side will here help to show the difference. The Receptive child is more reflective than his motile brother. He is the child who thinks before acting, who is less acted upon by the suggestions which so animate the motor child. He is reserved and quiet, undemonstrative, grieves inwardly and hides his feelings.

The motile child is often, alas, the bad boy of the class. His exuberant energy, his tremendous fund of vivacity and activity render it impossible for him to sit still and "listen." Yet once let him gain a respect and love for you and his very activity will be your greatest asset. Properly "harnessed" and controlled he will be capable of an immense amount of work.

With regard to the treatment of these two types, the first thing that the Motor child wants is reflection and the restraining of his great predisposition to the formation of habits. Let him see the foolish mistakes that his motility leads him to making, let him analyse them and see the folly of immature, unreasoned conclusions. Beware, however, of suppressing his activity; this can only be a source of worry to the teacher and discomfort and often positive harm to the child. A good rule to remember is that given by Dr. Carus to parents "Direct and divert, do not suppress."

The Receptive child is more difficult to deal with, because by his nature it is seen that it is so very difficult to "understand" him, and to get at his motives, to correct mental errors. The treatment here must be designed to encourage expression—so to speak, to "bring him out."

FOR HAPPINESS AND HEALTH.

"Enjoy the good things; look for the beautiful. Do not spread the contagious disease of moral selfishness. Be happy yourself, and talk happiness to others. Look on the bright side of life. There is enough of gloom without our contribution. Fill the days with sunshine, and the nights with peace. There are pleasant places along every path; find them and point them out to others. Have faith, have confidence, have trust. Wait, work, worship. Blessed are the cheer-givers, for they shall be called the sons of the morning."—Selected.

"It is not wasted time to submit ourselves to any influence which may bring upon us any noble feeling." —John Ruskin.

Bible Problems.

(4).—THE STORY OF THE FLOOD.

Nothing can be more suitable as the subject of an essay for an adult class in a Sunday School than any one of the Bible problems in the series started in this magazine. A paper on the story of "The Flood" might, for instance, deal with the following points amongst others:—

(1) Its methods of dealing wtih man's wickedness.
(2) God's repentance and grief.
(3) Contradictions in the story.
(4) The puzzle of the Ark and its contents.
(5) The possibility and extent of the flood.
(6) An estimate of the story as a whole, and its relation to morality and religion.

These points open out into considerations bearing on ethics, theological development, criticism, natural history, physical geography, the growth of legend and myth, the revelations of science, the dawn of history, and comparative religion.

We invite young men and women of our Sunday Schools and others between the ages of 18 and 25 years to send in a short essay on the subject to the Editor, not to exceed 1,000 words. The best essay will be printed and published in "Unitarian Monthly," and the writer will receive a copy of the last annual illustrated volume bound up with detailed index.

The Unitarian Reason Why.

8.—REASONS FOR BELIEF IN PRAYER.

Do Unitarians believe in prayer?

Of course they do.

Is their belief the same as that of all other Christians?

No; it is quite different.

In what way?

Unitarians do not believe in prayer for rain or for fine weather. They trust God to know what is best, and leave the weather to him. They do not think that prayer has any effect on God, nor that it changes His line of action, nor that it influences His conduct.

Then why do Unitarians believe in prayer?

Because prayer is a necessity. Without prayer no man can live.

How is that, when there are thousands who never speak a word of prayer?

Not in words to God. But they do pray, nevertheless.

Do they? Then what do you mean by prayer?

The expression of desire. It may be in words or not. It may be spoken in action, in effort, in endeavour. To labour is to pray. The cry of the child for bread is a prayer, and the toil of a man for bread is a prayer.

Does not that need a little more explaining?

A prayer is a request. But if a man asks for knowledge and does not seek to get it, it is a mere form of words with no strong desire behind them, and is no true prayer. Words alone are not enough, and the seeking for knowledge is the prayer without words.

Can you give other examples?

Yes. We pray for Truth, but it is a make-believe prayer if it be in words only. The chemist prays for truth when he is making experiments in his laboratory; he is asking for it in a very practical way and his prayer is answered. Livingstone had a very strong desire to find the great river in Central Africa, and that was a prayer; he did not ask God to take him to it on the wings of angels,but he went out seeking it for himself, and that search was the expression of the prayer. If you pray for light you must go into the sunshine, for if you keep in the shade it is no prayer at all.

Did you say that you believe that prayer has no effect on God?

Yes. God cannot be changed. He is always giving, but we are not always ready nor able to receive. Prayer does not make Him more ready to give, it makes us more ready and fit to receive. The sun is always shining. Nothing can make it shine more. If we yearn for the sunshine and put ourselves into it, the effect is on us, and not on the sun. God is perfect Love, and love means being loving and merciful. God is always that and never anything else. If we ask Him to show his mercy to us the prayer cannot alter Him, nor make Him more merciful for He cannot be more than perfect, but the eager desire of the prayer opens our eyes so that we can better see His mercy. Any change in that which is perfect would be to a condition less perfect which is impossible in a perfect God.

Your reasons for belief in prayer are based in experience?

Yes. They are, (1) that all men express desires, therefore that all men pray; (2) that prayer is a necessity of life and progress, for effort, seeking, endeavour, is prayer; (3) that it is as natural and reasonable for men to pray to God as for a child to ask or beg from its mother; (4) that prayer produces its effect on him who prays, and the effect is the fulfilment; (5) that prayer always receives its answer by natural law and consequence.

A SCHOOL.

A correspondent sends the following somewhat amusing story: "In the course of a lesson on Empire Day in a Lancashire Borough Council School, the scholars were asked for the name of the political party foremost in advocating the unity of the British Empire. Several of the scholars answered almost simultaneously 'Unitarians!' Whilst this indicated the popularity of the Unitarian Sunday School, it showed the lack of definite teaching of what Unitarianism stands for."

We suggest that the "Unitarian Monthly" is widely known by its original name of "Unity," still printed on the top corner of its title page, and that the school mentioned is located where a Unitarian Church distributes a large number of copies every month as a part of its missionary work. The answer of the scholars indicated rather their utter ignorance of politics.

Memorial Sundays.

By A. D. TYSSEN, D.C.L.

Sept. 6th is the day on which the Mayflower left Plymouth in 1620; and the day on which in 1838 Grace Darling and her father rescued some shipwrecked men and women near Bamborough (see Chamber's Book of Days, under Oct. 20th); and it was the birthday of Lafayette in 1757.

Sept. 13 saw the death of General Wolfe at Quebec in 1759; of Titus, the Roman Emperor, in A.D. 81; of Philip II. of Spain in 1598; and of Montaigne, a French writer, in 1592. Montaigne has been favourably noticed by Gibbon and Emerson. It is the birthday of Cecil, Queen Elizabeth's Prime Minister, whose descendants still influence our politics.

Sept. 20th is given as the birthday of Alexander the Great in 356 B.C., and of the Emperor Antoninus Pius in A.D. 86. It is marked with the death of Owen Glendower, the Welsh leader in 1415; Lord Falkland, at the first battle of Newbury in 1643; John Gauden, the author of "Eikon Basilike," in 1662; and William Hutton, of Birmingham, in 1815. The battle of Alma took place on Sept. 20th, 1854.

Sept. 27th saw the death in 1833 of Ram Mohun Roy, a memorable Unitarian, the founder of the Brahmo Somaj; and of a philanthropist called S. Vincent de Paul in 1660. It was the day of the battle of Trenchebrai in 1106, which placed the generous Robert of Normandy in the hands of his clever brother Henry I. The order of Jesuits was instituted on this day in 1540.

The Church Universal.

It is foolish as well as untrue for secularists and others to talk of Christianity being "on her last legs." Nay, this is the very age when reinforced by reason she may well spread her wings and flying to serene heights of moral excellence, there display her beauty to the admiration of a believing world. And surely the signs of this are not wanting.

From amid the general conflagration of creeds and theologic systems fired by the forces of Rationalism, the Church Universal will survive. She will rise Phœnix-like from her ashes purified and redeemed, and beneath the light of heaven shine with "the beauty of holiness," for things spiritual cannot come to nought. What will ultimately be her teaching we cannot precisely say. But we may fairly conclude that it will have gathered into itself all that is worth calling excellent, i.e., truth wherever found, the truth in Judaism as well as in Christianity, the truth in Buddhism, Mohammedanism, the verities in Zoroastrian teaching and in Bahaism; yea, even in Brahminism, for all truth is of God, and God is the One Incomprehensible Truth.

—E. Rattenbury Hodges.

We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word.—Emerson.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

Women do not make war, neither do they wage it. There will be of sad necessity much estrangement and bitterness between nations. Let us who as Leaguers are a part of this International Union do our utmost to lessen this by our chivalry and courtesy, by our kindly forbearance in the daily intercourse which many of us will have with the luckless foreigners all about us over here.

A special meeting of the League's Committee was summoned for Tuesday, August 18th, and the "Monthly Letter" will take the form of a special call to the Branches to stand in together and show what our women's organisation is capable of at such a crisis. Every member of a Branch cannot receive a copy of the "Letter," but EVERY MEMBER can MAKE IT HER BUSINESS TO BE PRESENT at her Branch meeting, at which it will be read.

The "Annual" is now ready, and will be sent out to the branches at once. An unusual number of Branch Reports are to be found in it. Only twelve societies failed to give some account of themselves this year. The names of the latter will, however, be found in their places, but followed in each case with the words, "No Report."

The Reports show a fine variety of new methods of work and suggestions. Societies hard up in fresh ideas and new outlets for their energies are recommended to consult the "Annual," where they are sure to find many a new idea and inspiration for renewed effort.

The change in the official arrangements will be noted. In place of the old "Executive" there is the General Committee of twenty-four members.

Some space has been given to the International Union work. The League, it must be remembered, is in its turn a branch of this wider spread cosmopolitan organisation of Liberal Christian Women.

The Executive Committee of the Union held its first meeting at Essex Hall on the Friday of Whitweek. Each affiliated society was represented by a delegate or by someone appointed to act as deputy, and from each society a brief report was sent.

There were two Hungarian girls present, who were on the point of departure for their own country. They told of the kindness they had met with over here, and of what they had learnt of the ways of the women of our churches, and they were going home determined to take their share in such work in their own Hungarian churches in the future.

Comrades for a little space
Where the opening life-paths be,
Here before the Father's face,
Make us one dear Lord, in thee.

—J. Page Hopps.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

WAR AGAINST WAR should be advocated more persistently and more earnestly than ever. Is it quite futile and impossible to begin a world-wide effort for Peace? Can the effort begin too soon? Every week by which the war may be shortened will mean the saving of much life and property, and fewer widows and orphans. Thanks to President Wilson, U.S.A.,—though just widowed himself,—for making the first move.

WAR DISTRESS FUND: Owing to some oversight on the part of officials of the Fund at Buckingham Palace, who evidently supposed that the Unitarians were properly included under "The Free Church Council," circulars of appeal were sent out to Unitarians on behalf of the Evangelical Free Churches. This error has since been remedied, by the issue of circulars from Essex Hall. Our Churches, like others, are assisting the National Fund by taking a special Sunday collection for it on Aug. 16th. Other practical measures to meet distress are being promoted at Essex Hall.

Unitarian summer services are being held at Ambleside at the Knoll Chapel, Rydal-road.

The Doncaster Free Christian Church has affiliated with the Sheffield and District Association of Unitarian and Free Christian Churches.

The Unitarian VAN MISSION in Yorkshire has been doing splendid work in the villages of Wath-on-Dearne and Highgate. The latter has a population of about 800, and there is no church, chapel, Sunday school or other religious institution of a public character. There is a great need and an excellent opening for a village church, and after a week of the Van Mission it is felt that the Unitarians ought to make a start with a small iron building, if only for the sake of the children.

At Tredegar, Monmouth, the Van work has produced such excellent results that the new congregation which has been started shows signs of permanence and of increasing strength. The S. E. Wales Unitarian Society has taken over the oversight and guidance of this movement. Another Unitarian Society is likely to be formed at Abertillery. At Holywell, in North Wales, the Rev. D. J. Evans, of Chester, with another Van addressed audiences of over a thousand. Two transatlantic ministers have been helping—Revs. T. Van Ness, of U.S.A., and C. T. S. Bullock, of Ottawa, Canada.

Through the changed condition of things since the declaration of war, the work of the Unitarian Van Mission has been suspended for the present season.

The Oxford Summer School for Sunday School workers at Manchester College, Oxford, July 31st—Aug. 8th, had a record attendance, about a hundred in all, and most interesting and helpful lectures and discussions.

Unitarian open-air meetings have been continued with success at Burnley-lane, Blackburn, and Stockton-on-Tees.

Keep your heads; be calm; think of others, of your duty to your neighbour, of the commonweal. Do not store goods and create an artificial scarcity to the hurt of others, for that is mean, greedy, cowardly. Pay punctually what you owe, especially to the poorest. If you are an employer, give work and wages as long as you can, and work short time rather than close down. If you are one of the employed consider the difficulties of your employer as much as possible. Do not hoard gold, but let it circulate and make things easier. Co-operate with other citizens to prevent distress. Such are some of the wise counsels in this war time.

The London Sunday School Association at Essex Hall has sent out a circular to Unitarian Sunday Schools making suggestions for relief service, for the enlistment of teachers and elder scholars as helpers for the local authorities and charitable organisations against distress during this war.

Mr. Harold Broadbent, son of Mr. Hugh J. Broadbent, of our Monton congregation, Manchester, has obtained in the Oxford University honours a first-class in "Greats."

Collections for the National Relief Fund are reported of the Bournemouth Unitarian Church, £38; Islington Unity Church, £41 19s.; South Shore (Lytham-road) Unitarian Church, £5 5s. There are many others.

Steps are being taken for the establishment of a Unitarian Church at Ramsgate.

MINISTERIAL CHANGES: Rev. G. S. Woods, of Manchester College, Oxford, has concluded his student ministry at Banbury, and accepted appointment at Taunton. Mr. S. T. Page Smith, of Manchester College, Oxford, is appointed student-pastor at Banbury for a year; Rev. Joseph Worthington, B.A., Mountpottinger, Belfast, has accepted appointment to the Heywood Unitarian Church; Rev. A. C. Holden has resigned at Acton; Mr. W. R. Marshall has resigned as lay minister at Stepney; Rev. Robert Lee, ex-Congregationalist, appointed to Chesham Unitarian Church, Bury; Rev Dr. Thackray, M.A., has concluded his ministry at Huddersfield, and received farewell presentations, July 26th.

DEATHS: Mr. Robert Allen, Shepton Mallet, 85; Miss Emily Haselden, Lancaster, July 25th; Mr. J. Duncan Donald, Newcastle-on-Tyne, July 26th, 44; Mrs. W. J. Watson, Thornaby-on-Tees, July 28th, 64; Mr. Ald. Fleetwood Pritchard, of Hampstead, Aug. 10th, 50; Mr. E. H. Harling, of Manchester, at the Gold Coast, Aug. 15th, 27; Mr. J. C. Teasdale, Leeds, Aug. 18th, 77.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger!

BLACKPOOL: South Shore Unitarian Free Church, Lytham Rd., S. Rev. H. Bodell Smith. 11-0 and 6-30.

(Church notices in this column, as above, 6d. per line, 10/- a year two lines.)

ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 2/6 per inch in columns; 20/- per column; 10/- half-column; £2 the whole page.

To Our Neighbours. **Unitarianism Explained : :**

[No. 2]

A two page Tract for Church Propaganda.

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